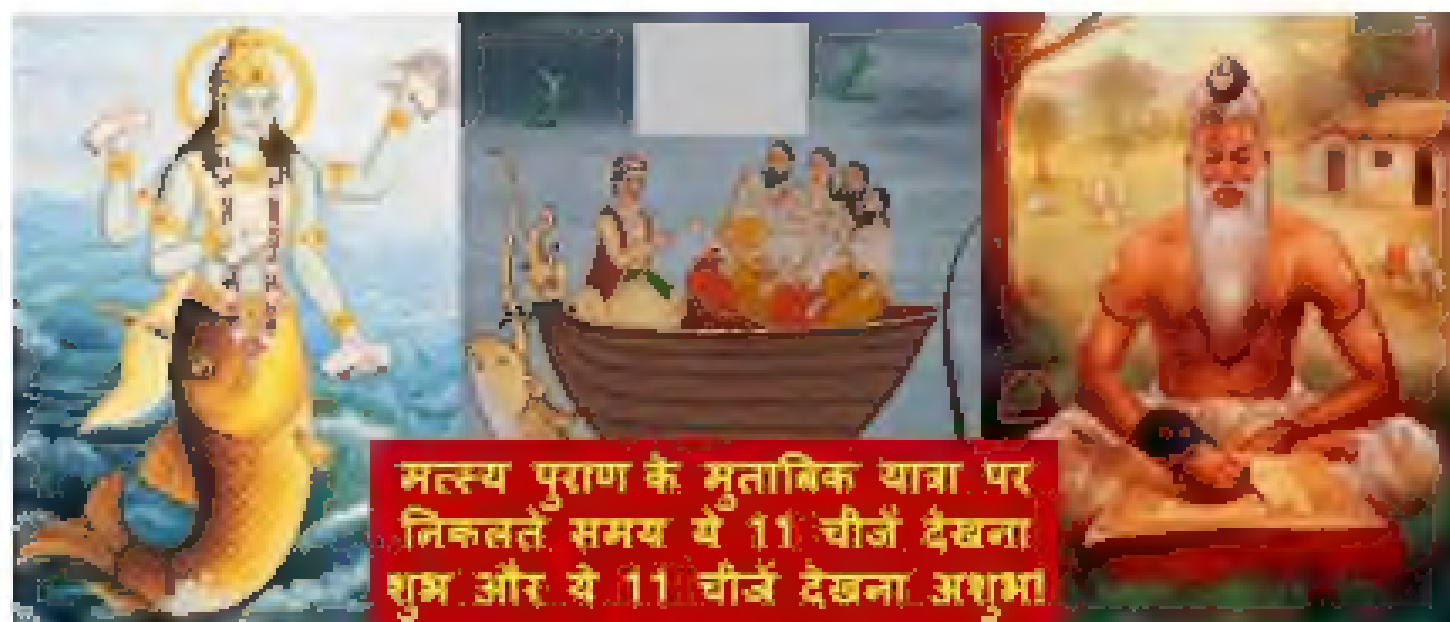


ANSWERING ISKCON

≡ MENU



Purana classification and Matsya Purana verses clarification.

february 19, 2022 by publisher, posted in arguments against iskcon, purana categorisation related arguments

It seems the stupidity of iskcon knows no bounds, following is what they have stated

“The respective works of Yamunacharya and Ramanuja which quote this passage are *Agama-pramANYa* and *VEDArtha-saMgropa. s6ttvikasū purāṇasū māhātmyamedhikam harah*”

Now does *Vedartha Samgraha* even quote this ? This is something to be considered. They also have the following argument

“Now losers can say padma puran is interpolated but but wait this verse was quoted by sripad Ramanujacharya ji and Yamunacharya ji in 12th century debates along

with the whole host vedantist. And the verse from matsya puran was quoted by sripad Ramanujacharya ji and Yamunacharya in vedant sangrah"

So the claim here is that Vedartha Samgraha quotes Padma Purana. Since Sri Ramanuja is in the 12th century he quotes this in his Vedartha Samgraha. Also some Iskconites claim that the verses quoted in Skanda Purana which talk about Tamasatva of Vaishnava Puranas is later 15th century addition and so on. Now we do not know on what basis they say this, we don't know, maximum they will say no Acharya quoted it before that. We will not go into why this argument does not work. We will simply examine the claim of Iskcon, in order to make a claim they need to show some basis, Iskcon as usual fails to show basis for its claims. 1st thing to be clarified here is that the quotation in the Vedarthasamgraha is from Matsya Purana, not Padma Purana. Also this particular section talks about the Satwika, Rajasika and Tamasika Kalpas. It does not talk about Puranas as such. This problem here is that, Iskconites are desperate to the core, they just heard something, Vedartha Samgraha of Sri Ramanuja has this, they do not bother to give reference or exact verses. Following is what Shri Ramanuja says, please find the screen shot below along with translation.

VEDĀRTHA-SAMGRHA

103

रजस्तमोष्मासम्पुम्पम् उत्तमं सत्यमेव वेदां त्वामाहितो मयः ईषामेव
हेतिही दधिः केदार्यपावाप्यावबोधस्त इत्यर्थः । मयोक्तं प्रत्यये—

सङ्कीर्णः सत्त्विकोऽथैव राज्ञः । ताम्रकलपा ॥ इति ।

हेतिवृत्तकलपाः सङ्कीर्णः, केचित् सत्यकलाः, केचित् रजःकलाः,
केचित् तमःकलाः इति सत्त्विकोऽथैव राज्ञः, सत्त्विकसमोष्मायां सत्त्विका
सङ्कल्पसमर्थमेव तत्त्वकलायैवोपरागेण सत्त्विकवृत्तमेव सङ्कल्प किञ्चि
इति च वक्तव्यम् ।

अस्मिन् काले तु मयोक्तं पुराणं श्रुत्वा पुरा ।

तस्य तस्य तु साङ्कल्पं तत्त्वकलेन काले ॥ इति ।

विशेषतया सत्यम्—

अनेतिवृत्तस्य साङ्कल्पं सत्यमेव प्रकल्पते ।

सत्यमेव च साङ्कल्पं अस्मिन् सङ्कल्पे विदुः ॥

सत्त्विकमेव च सत्येव साङ्कल्पमस्ति हरेः ।

मेवमेव योक्तवित्ताः अस्मिन्नि परां वक्तिम् ॥

सङ्कीर्णं सत्त्विकाः सिद्धान्तः... इत्यर्थः ॥

131. That even the followers of the Vedas, who take a wrong view of things, are to be judged on a footing of equality with the non-Vedic thinkers has been laid down by Manu himself. He says, 'The worlds that are non-Vedic and the views that are perverse, are fruits, being established in names (XII, 96)'. Only those who have souls uncontaminated by rajas and tamas as their inborn propensity have a taste for the Vedas and an understanding of the real contents of the Vedas. *Manu-saṁhitā* accords with this proposition: 'There are four categories—the mixed, the sātvikā, the rājasa and the tāmasā'. Some epochs of Brahmin are mixed, some are dominantly sātvikā, some are dominantly rājasa and some dominantly tāmasā. After this classification of epochs, it is stated that Brahmins dominated by the predominant quality of each epoch, promulgate the *grāntas* or principles that

Now the 1st question I have to Iskconites is that in what way does this prove that there is a categorisation of Puranas into Satwika, Rajasika and Tamasika ? There is no classification of Puranas even present in the verses quoted by Shri Ramanujacharya.

2nd question, if the Padma Purana categorisation was present during the time of Shri Ramanujacharya, why did he not quote it in the Vedartha Samgraha itself ? I mean the quotation is absent here, in fact in order to prove that Satvatva of Vaishnava related scriptures he takes the help of a Manusmriti quote then the Matsya Purana quote about the various Kalpas. So where is the question of Padma Purana quotes being present during the time of Shri Ramanujacharya ? If they are present why did Shri Ramanujacharya not quote them in his Vedarthasamgraha ? Does this not show desperation as well as the utter stupidity of Iskconites ? Also it is very easy to show that even if the Satwika, Rajasika and Tamasika Kalpas are shown in the Matsya Purana it does not necessarily prove that only Vishnu related scriptures are Satwik, why you may ask, since Bhagavat Gita 18.20 , 21 and 22 classifies the Satwika, Rajasika and Tamasika knowledge. We have also shown that both Vaishnava and Shaiva Puranas actually give Satwika knowledge which is Advaita knowledge. There is one more idiotic and moronic argument which Iskcon uses, they use the verse 13.28 to prove that 18.20 means something else, basically the translation of Prabhupada as follows,

Chapter 13, Verse 28

One who sees the Supersoul accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

But following are 3 more translations which show this to be completely different.

English Translation By Swami Adidevananda

13.28 Who sees the supreme ruler dwelling alike in all bodies and never perishing when they perish, he sees indeed.

English Translation by Shri Purohit Swami

13.28 He who can see the Supreme Lord in all beings, the Imperishable amidst the perishable, he it is who really sees.

English Translation By Dr. S. Sankaranarayan

13.28. Whosoever perceives the Supreme Lord as abiding and as non-perishing in all beings alike, while they perish - he perceives properly.

So does this not prove without a doubt that Iskcon's arguments are nonsense ?

This is the problem, Iskcon comes up with all sorts of claims and we have to keep debunking them. Ist they said, the Skanda Purana verses quoted by me are not present in Skanda Purana, then when I showed them, they state that this is something later added into it, then they make a claim that Padma Purana verses are quoted by Shri Ramanuja in Vedarthasamgraha.

I want people to understand one thing clearly, stop trusting any claim that Iskcon makes, they are not trust worthy in anyway, they can go down to any pathetic extent. The ways of Iskcon include, lying, personalised attacks, spamming, hitting below the belt and so on. This is what Iskcon's methods are all about, and also stop calling Iskconites as Vaishnavas, they are Abrahamic slaves nothing more.

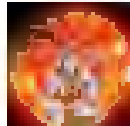
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2 THOUGHTS ON "PURANA CLASSIFICATION AND MATSYA PURANA VERSES CLARIFICATION."



विवेक (vivekah)

February 18, 2022 at 7:48 pm

नमस्शिवायाम्। 🙏

mahodaya, It's very apparent that how many people at ISKCON are so desperate in disparaging Śivaḥ, they are still not understanding the meaning of guṇāḥ. Indeed all the names belongs to Rudraḥ says Āśvalāyana gṛhya sūtrāṇi, these people never ever understand things properly. At times they are superbly worst than rāmānujāḥ & mādhvāḥ, 1st they aren't sane, they aren't devotees & next to that these guys do not even know the language. They quote as if they've understood.

पुराणानां विभजनः based on त्रिगुणाः is definitely true, but each purāṇam classifies the set of purāṇāṇi differently. Therefore the statements are to be understood with adhikāra bhedaḥ & also it's a relative statement. Hence you cannot claim it absolutely. And also before all these things they've to understand why the classification has been done differently in garuḍa & padma & even before this what is mean by guṇāḥ. It's extremely wrong in considering that tamah is ignorance w.r.t पुराणानां विभजनः is concerned, guṇāḥ isn't just quality or even material modes of natures, contextually we'll have to understand the meanings.

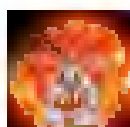
And regarding their wrong quoting, as I have already stated, they don't know the language & they don't understand things properly as they aren't interest in tattvam nor that they are interested in bhaktiḥ, they just have stupid paradigms.

Any sane who knows the language follows Śāṅkaraḥbhāṣyam & Śrīdharaḥbhāṣyam, I'm comfortable with Śrīdharaḥbhāṣyam of विष्णुपुराणम् & भागवतम्।

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विवेक (vivekah)

February 19, 2022 at 7:48 pm

many* -few many-

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